

THE SACRED SCIENCE OF REGENERATION

BY
WALTER DEVOE

An exposition of the process of physical and spiritual regeneration through
the conservation of sexual vitality.

The only method that will permanently overcome weakness, old age,
disease and decay, and perpetually rejuvenate the body.

VITA PUBLISHING CO.
5606 DREXEL AVENUE
CHICAGO, ILL.

THE ELOIST MINISTRY
Coolidge Corner
Brookline, - - Mass.

FOREWORD.

I cannot claim originality on the subject of Diet. I have carefully studied the best authorities and taken from each the points most valuable to the student. Diet is so much a matter of temperament, work and individual peculiarities that rules cannot be laid down in a general treatise, but from what I have gathered together and here place before the searcher after the right way to health, I believe each one will find that which he can adapt to his own use, experimenting until he finds the right balance of food and force which makes for harmony in his nature.

FOOD'S FINER FORCE.

There is but One Power in the universe, but that power is variously named according to the state in which it acts. In the physical realm it is vitality or force, in the mental realm it is the energy that creates thought, while in the moral state it is will power. All these are but degrees of One Power. I have contended in all my writings that vitality is a spiritual force which flows into every cell of the body from the Universal Mind. We all know that the body is charged with vitality during sleep, drawing from the vast resources of the subconscious realm of Mind, and we have learned the method of charging the body by prayer, affirmation and receptivity during the waking hours. I have elsewhere (in Lesson Four) given my own experience in renewal of vitality by the overshadowing power of the Spirit in response to my

affirmative prayers. I have also written of the body generating vitality because this is not a one-sided process. Life and substance together give birth to physical vitality. An ill-fed body cannot receive as much vitality and will not have the same working force as a well-fed body. A well-built body does not require as many hours of sleep as a poorly-built body because in the former there are more and stronger cells to be charged with vital force and hence a well-constructed body has more endurance than its opposite. I do not mean that a fleshy person has more strength and endurance than a slender person, because we often meet very fleshy people who are nervous wrecks. It is quality, not size, that counts always. The above theory is denied by materially minded physiologists, who claim that strength depends wholly upon the amount and character of the food eaten. Their contention is wholly disproved by the experiences of such physicians as the late Edward Hooker Dewey, who records cases of patients living from twenty to sixty days without food with no appreciable loss of strength. Under this Doctor's observation Leonard Thress fasted fifty-six days and Miss Estella Kuenzel forty-two days, and both gained steadily in strength from the first day.

As I have watched the effect of personal and absent treatment on many patients under my care, I have seen so varied an effect on different personalities of the same degree of power that I have been forced to the conclusion that while Life is always ready to heal and reorganize physical bodies, it is hindered not only by the state of the mind but the habits of eating and quality and combinations of food taken into the body. Life will accomplish more with

organic substance than with inorganic materials. This was demonstrated by an authority who fed animals on the same chemical elements that are found in milk instead of feeding them on milk, with the result that they died of starvation.

Plants have the ability to transform raw mineral elements into organic substance, but if man ever had that power he has lost it thru lack of the need of it, and he depends on plants to rearrange the atoms of matter so that he can use them in his body.

In order to understand this subject we must clearly see that the spirit of man is a formed entity, a spiritual being, living temporarily in the physical body. This spirit is in touch with the body and expresses its life thru the body, and it is also in touch with all the forces of Mind. While the body is passive in sleep, this spirit is less limited and can draw to itself the essences and magnetic elements of nature as well as the finer qualities of force that pervade the Universal Mind. As the spirit is educated to draw life to itself by the affirmative exercise of its magnetic attraction, it will exercise its powers more perfectly both day and night. While it is in the body, this spirit form of intelligence is dependent to a great extent upon material conditions. If the body is neglected, the spirit is impoverished. The spirit partakes of both mental and physical food. There is a spiritual counterpart to food, for food cells are charged with vital energy as well as bodily cells, and the spiritual body depends upon this finer part of physical food for material to do its work. Material food is needed to repair the waste of the physical structure and the spiritual counterpart of the food is imbibed by the spirit to supply spiritual matter which has

been radiated away by the spirit in the exercise of its functions. The physical body is constructed of physical atoms, but the real organism or living principle—the spirit form—is constructed of the currents of those atoms. It is sustained by the currents of material atoms that are continually being drawn into its being, but its organized power is constituted of thought force. The spiritual body would waste away in the same manner as the physical if it were not fed from the food's finer essences. The spirit is dependent upon the body as well as upon Mind for the strength to enable it to function in the body while it is inhabiting it. But when the spirit leaves the body it can find in the universal Mind all needed sustenance for its continued existence. The spirits who continue to work on the earth plane thru human instrumentality, depend then on the body of their medium for part of their strength, and hence we find mediums who are surrounded by a number of spirits obliged to provide a great deal of material to feed their spirit friends. The soul that dwells in the spirit body draws its life from the Spirit, the spirit body from the mental and physical and the physical body is also dependent upon both the physical and mental realm, while the soul endows both of the lower degrees of form with the glory and moral strength of the life celestial.

If the physical body is neglected, as in the case of Hindu and other ascetics, by too much fasting, the spirit enters the spiritual world at death in an undeveloped condition. It must then be developed in strength before the soul can express thru it. Hindu ascetics fast in order to clear the body of impurities and make it so ethereal that it will more clearly sense the vibrations of the spiritual realm, but when they

carry fasting to an extreme they really hinder their spiritual development. The mind should not be developed at the expense of the body, but both should be developed evenly under the most vital and harmonious conditions.

The soul's condition is clearly seen by the dwellers in the higher realms. Only its outer envelope is visible to spirits not so high in progression, and they in their lesser wisdom and judgment may think that the spirit body has attained a good development, while those spirits in a higher degree of life clearly see that it is not strong or well developed but really feeble. To spirits of ordinary development, the physical body appears unsubstantial like a vapory form, while the spirit form appears real and substantial as the physical form appears to us. But to spirits of the celestial state the spirit in turn appears ethereal and temporal, while the soul light and intelligence is the only real and permanent part of the being. Hence it has been written that eternal life is the gift of the Son of God—the soul—who alone possesses it in the permanency of its Divine Being.

Food sustains life but is not the source of life. The human body gains material for its structure from food as the plant gains it from the soil and raw material which it works over into new structure. Those cases in which strength increases during a fast prove that strength is a spiritual force. But it must be remembered that these cases do not prove that the body can be kept up on ethereal matter alone. During the period of the fast the food elements that have been stored in the abdominal walls and other places are drawn upon. The body feeds upon its own stored materials until nothing remains but skin and bone.

Dr. Dewey found that in cases of prolonged fasts, where food could not be digested because of internal injuries, the body would consume itself and feed the brain, which would remain clear for sixty days or more, until the spirit that was using it could no longer draw sufficient force from the body to keep it in action. Those shipwrecked mariners of sturdy build who die of starvation in ten days or become insane from lack of food, do so because of their mental attitude or beliefs about starvation. They have the material in their bodies to keep them in good health for a great many days if they would but recognize the fact and calmly allow nature to take care of itself. A mistake was made by physicians who did not know or who were afraid to put this fact into use in the case of President McKinley. Artificial feeding caused the disturbance that was the cause of his death. With his well-stocked body he could have fasted two or three months, and it is possible that nature could have healed the wound.

The spirit of man, now often spoken of as the subconscious mind in the body, has a marvelous power of adapting itself to new conditions and harmonizing discordant conditions when not interfered with by too much anxious thought on the part of the patient or his friends, and when the patient is not dosed and fed to repletion.

This spirit formed the body with only the small amount of material that the germ afforded to begin with and has within itself the ability and wisdom to vitalize and keep in health every organ of the body when not hindered by the ignorance that has been accumulated by that part of it called the conscious mind. A writer who is endeavoring to prove that the

body receives all its strength during sleep and gets material but no strength from food, gives the following illustration:

"A laborer will consume a beef steak and a couple of potatoes and will shovel twenty tons of earth to a height of five feet; was there sufficient potential energy in the food to perform the work? A Japanese soldier, carrying a heavy load, can march and fight all day and only consume a handful of rice, and he can do this for an indefinite period without loss of weight or strength. Can anyone seriously claim that the enormous amount of energy he displays was potential in the few ounces of rice consumed per diem?"

"When you are tired and weak you swallow a cup of coffee and a piece of toast and you rise and go to your work refreshed; it has strengthened you, you say. But it has not; if you will pause to think you will see that your fresh strength cannot have come from the food, which has not had time to be changed at all; it is coffee and toast in your stomach, and will be, for some time; how can it strengthen you before it is digested? The accession of strength did not come from the coffee and toast; it was from the rally nature made, summoning her power to the task of disposing of the food."

These illustrations show quite clearly that merely chemical elements of food as such supply only a small part of the necessary elements of life. But I disagree with this writer when he says that the force felt after eating comes entirely from the subjective side of nature and not from the food. Every atom of physical substance is charged with its own magnetic and vital potency and immediately that food is taken into the stomach this more spiritual element of the food combines with the spirit of the body so that the strength felt is partly from the food potencies. If too much food is taken into the stomach, there is a feeling

of lethargy because the energy of the spirit and the acquired energy from the food are turned to the work of digestion.

Hahnemann discovered and based his system of healing on the fact that every chemical element contains a potency or spiritual character which can be infused into water so that, while the crude poisonous elements are eradicated, the potency of the drug remains and can be taken into the system without harmful effects. This potency is what I speak of as the mind of things. Its quality may be poisonous or vitalizing to the body. It may be magnetic or spiritual in degree. Milk, warm from the cow, is charged with the magnetic quality or life force of the animal and when it can be drunk that way, fresh from the cow, it has a most vitalizing effect. The strong charge of vital magnetism radiates away in a few hours, but there remains in the cells certain refined elements which even boiling cannot destroy.

Hindu ascetics have a practice of placing earth over the stomach while they are fasting in order to absorb the magnetic strength of the earth. This magnetic potency or spiritual side of things is of great value not only in sustaining health but in restoring it also. A sickly plant, grown in the house, will often revive when transplanted into the earth. Mud baths and mineral water baths and all the new methods of healing that require more outdoor life, owe their efficiency to the life principle which pervades nature and which can best be realized while the body is in close contact with the earth. It has been found that curative waters owe their virtue to the radioactive qualities with which they are charged. It is even recognized by scientific students that the virtue

of fresh air is not alone in its oxygen but in other finer radio-active qualities which we can say are the living principle with which all natural things are charged from the all-pervading power of God. So even from the material basis we are led to see that we must recognize the Presence of Life everywhere and live in touch with its natural conditions if we would feel the vitality of the Spirit.

Here is a positive statement by Wallace D. Wattles which we should remember and use to meet the argument that we need a great deal of food in order to keep in health:

"The old physiology claims that the heart, brain, liver, kidneys, etc., are machines which are operated by power which is ultimately traced to the action of the stomach; and that the stomach, in turn, is operated by power which is generated by the action of the heart, brain, liver, kidneys, etc. Here is a mechanical impossibility—the stomach generating power to operate the other machines and being in turn operated by power supplied by the other machines. It is an absurd denial of all known chemical and mechanical principles to assert that the body works by means of energy generated by its own functional action. As well claim that a man can lift himself by his own bootstraps."

Let us gain a clear idea of the supremacy of the spirit of man over material things and we shall understand how power is gathered by the spirit from the universal Mind during sleep and during mental passivity, and that it is the marriage of Spirit and matter, or the blending of material and spiritual potencies, that gives birth to all the phenomena and activity that we call life. As we recognize how much our own spirit does in the hidden work of constructing and nourishing the body, we shall gain a new concep-

tion of the power and wisdom belonging to it and we shall have more faith in its power to heal as we conform to its laws and supply only what it needs for perfect growth and development.

Taking into consideration the great number of people who have been restored to health thru fasting or going without breakfast, or at least reducing their food supply from one-half to two-thirds, we are convinced that muscle workers could reduce their food supply one-half and brain workers to one-tenth of the amount now consumed. According to the philosophy of the no-breakfast plan you awake with the brain and muscles fully charged with power and your blood contains the tissue elements of the previous day's food; you are, therefore, in the best possible condition for work. You will be stronger, brighter and have more physical energy without breakfast than with it, provided your mental attitude is right. You eat not because you are hungry, but because of your education and habits. A great deal of energy is expended in digesting the food and the energy which could have been used in brain or muscle work is drawn into the interior of the body. There are exceptions of course to this rule caused by the fear of weakness and also slow adjustment of the nature to new conditions. It is better to reduce the diet gradually than to suddenly make changes that will throw the system out of order. I have seen persons fail with the no-breakfast plan, the raw food diet and with vegetarianism, because of too sudden change of diet. Again, when a light breakfast or no breakfast is eaten, there is danger of eating too much at the next meal with the result that the mind will be dull and listless because its energy is being used to digest an unnecessary amount of food.

Eat no more food than necessary to maintain your weight and you will not waste your strength in the process of digestion.

In many cases of severe illness there is no appetite, because the spirit knows that the body is too well stocked with food. If food is partaken of in the mistaken belief, which is so common with physicians, that food is life and strength, the patient will continue to lose flesh. This is proof positive that the food is not assimilated but decays in the alimentary canal and generates poisons which are a further cause for illness. Dr. Dewey, Dr. Tilden, and many other advanced physicians, have found that in the absence of appetite the patient who is fed will lose weight and strength more rapidly than the one who is not fed. When there is no desire for food and the tongue is heavily coated, it is a positive sign that the nature has more material than it can use. If these positive warnings are not heeded, the body will become so filled with waste matter that sooner or later there will be needed a fever to burn out the waste or there will be a breakdown, because the organs are so clogged that they can no longer do their work. Sick animals do not eat, because they obey the intuitive warning of their own spirit, which leads them quickly to health, unless they are under the false ideas and foolish care of mortals. I know of a very intelligent collie dog that refuses even the most tempting dishes until the middle of the afternoon and then eats very sparingly and cannot be forced to eat more than he feels is necessary to satisfy his needs. If we could live as close as this to our natural appetite, we should suffer less and live longer.

NEW LIGHT ON DIGESTION.

Professor Cannon of Harvard has been making some experiments on cats that will help us to understand more clearly the process of digestion. He fed his cats fish, bread and other food mixed with a little bismuth powder, which gives the food mass a black appearance under the X-ray fluoroscope and thus he was able to watch the movements of the stomach and intestines during the process of digestion. A few minutes after eating the stomach begins to contract in the pyloric end, then over this portion constriction waves pass toward the pylorus every ten seconds. Meanwhile the food remains undisturbed in the cardiac end, and the saliva continues to digest the starchy portions of the food in this end for as long as an hour. The acid which has been secreted from the stomach walls in this end does not penetrate the food, so salivary digestion proceeds provided some saliva has been swallowed. But if the food is washed down with fluids instead of saliva, microbial activity will set up in this end, instead of starch digestion, because there is no hydrochloric acid inside the food mass to prevent the germs from germinating.

Little by little the constriction waves begin to pass more and more toward the cardiac end, so that within an hour the stomach will appear as tho tied almost together near the pyloric end. Professor Cannon succeeded in getting his cat to swallow a pellet of food that was not masticated and he watched it as little by little the constriction waves carried it toward the pyloric orifice. But instead of the pyloric orifice allowing it to pass thru, it contracted firmly and the pellet of food was worked back again into the stomach, to be further acted upon by the digestive juice. The pyloric orifice opened only seven times during the next twenty minutes and in a similar experiment scarcely any food was allowed to pass thru for the next thirty minutes. It seemed that the pyloric

orifice became offended because of being imposed upon in this way.

As digestion proceeds, in the course of about two hours the stomach contracts more toward the center so as to be divided into two compartments. By this time the constriction waves pass the full length of the stomach, but every wave does not necessarily pass food thru the pylorus, as that depends on the condition of the food.

Cannon observed that when his cat became ugly and struggled to free itself, all these movements ceased at once. Prof. Parlow found when the dogs he was experimenting with were teased and annoyed that the gastric secretions ceased. Both experiments teach the same lesson. After Prof. Cannon had petted the cat and it again began to purr, the digestive activity was resumed. In Holy Writ we find that the early disciples "ate their bread with gladness." It is certainly to be deplored that the later disciples do not do likewise, for, aside from other reasons, there is a physiological reason for "rejoicing always," especially at meal time, and not becoming angry at any time that digestion is being carried on.

In the intestines, instead of the food mass being passed on by peristaltic waves, as we have been taught, the X-ray reveals constrictions of the intestines with bulging in between each. The next moment they constrict where they were bulging before and bulge where there were constrictions. Each of these constrictions takes place about thirty times a minute. They occur as regularly as if they were run by machinery for about a thousand times, then all at once they cease entirely, as if they had been told to, and who can say they have not? A peristaltic wave follows, which passes the food on for a short distance, and then this same segmentation begins again for another thousand times. All this is evidently to permit the walls of the intestines to come thoroughly in contact with the food mass in order to mix it with

the digestive juice, and at the same time the alternate constriction and expansion forces the blood thru the intestinal walls so as to stimulate the absorption of the digested food material, and so it goes on patiently and rhythmically until the food finally reaches the colon. David must have had a glimpse of some of this wonderful work when he said, "I will praise Thee, for I am fearfully and wonderfully made."

The state of the mind affects these movements just as it did in the stomach. When the cat struggled to get away or cried, all these movements ceased at once until it was again in a good state of mind. Some parents make it a point to discipline their children especially at meal time. This is wrong physiologically as well as morally. A great many people feel continuously as the cat did when it was ugly. Under such conditions of mind the stomach cannot act normally and very little digestive juice is secreted, hence there cannot be health until a genial state of mind is again the normal condition. Mind cure is the only cure for such cases.

The appetite should be cultivated. Many smother their appetite as tho it were a half-wicked thing to have. The overstrained individual with distracted thoughts is likely to eat without noticing the flavor of the food and this systematic inattention to the pleasure of eating produces digestive disorders.

The proper mastication and swallowing of food does not necessarily mean stimulation of the gastric secretion. This requires a genuine *desire* for food. If one eats late at night and wakes up in the morning with a coated tongue and eats a breakfast for which he has no appetite, it will decay, ferment and poison him and put him in a fair way to be taken to a hospital, insane asylum or elsewhere. He is advised to try the no-breakfast plan. If he goes without breakfast, he will be actually hungry by noon and so digest his dinner and begin to build up and improve. But suppose some lean, half-starved dyspeptic, who never

gets enough nourishment, and who is always hungry the first thing in the morning, is persuaded to go without breakfast, by noon he is so hungry that he is faint and perhaps cannot digest his dinner or luncheon at all. There are two sides to the no-breakfast plan and the needs of each individual temperament must be considered in prescribing properly. There are those to whom it is a wonderful blessing while others will be harmed by following the practice too closely.

Professor Pawlow, in St. Petersburg, Russia, has for years been experimenting on dogs, and consequently has taught us more about digestion than we ever knew before. His operations are all done under anesthesia and with the greatest aseptic precautions. He made a partition in the lower part of the stomach so as to get it entirely free from food, and then he made an opening into this small stomach through the abdominal wall. He also made an opening into the esophagus in the neck, so that when the dog swallowed food it was swallowed out through this opening instead of going into the stomach.

Pawlow found that five minutes after the dogs began to eat food which they liked, although they swallowed it out through this opening, a rich gastric juice began to be poured into the stomach; but when they ate food which they did not like, no gastric juice was poured out. His work shows that altogether too little attention is paid to appetite.

Pawlow found that his dogs would begin to secrete gastric juice a few minutes after seeing food which they liked. This is undoubtedly true in the human body. If a tray is brought to a patient, with the coffee spilled into the dessert, the napkin wet and stains on the dishes, more than likely the patient will look at it and say, "No, I haven't any appetite; you can take the tray back." But if that tray should be reset and garnished with a sprig of parsley or some other dainty decoration, and brought to the sick one, he will have an appetite at once, and perhaps begin

to secrete digestive juice in the stomach before he has fairly begun to eat. The importance of this psychic element we have not fully appreciated. The cook is not all; the tray girl, the table waiter, etc., are all important factors.

Pawlow put three ounces of meat through the artificial opening in the abdomen directly into the dog's stomach. After it had been there an hour and a half he took it out, and only one-fifth of an ounce was digested. He repeated the experiment and at the same time fed the dog food that he liked, which, however, was swallowed out through the opening in the neck, yet a rich gastric juice was secreted in the stomach and there was digested away an ounce of meat. This represents the difference between eating food that tastes good and swallowing it without tasting it.

The pancreatic juice responds to this psychic influence in nearly the same way as the stomach. We should begin the meal with something that tastes particularly good in order to excite digestive juice, and think a great deal beforehand of the pleasure of the coming meal.

Pawlow showed that a different digestive juice is poured out for each particular kind of food, so when a dozen or fifteen different foods are eaten at the same meal, people need not be surprised if the digestive juices become confused, so to speak. This emphasizes the need of simplicity in each meal, with occasional changes from meal to meal, because novelty is an important stimulant to digestion.

Adapted from an article by David Paulson, M. D.

DOUBLE POWER IN WELL-CHEWED FOOD.

"A healthy individual may double his endurance in five months by a thorough mastication, declares Professor Irving Fisher, of Yale. In addition, he prolongs the enjoyment of food and acquires more sen-

sitive choice of amounts and kinds necessary to meet the varying daily needs of the body.

"The experiments on which Professor Fisher bases his conclusions were made with nine Yale students and lasted four and a half months. They are described by Professor Fisher in the Yale Alumni Weekly:

"At the middle of the experiment the men had improved fifty per cent in endurance. The second half showed as marked improvement as the first, and at the end of the experiment the men were able to do double the amount of physical work, as shown by gymnasium tests, that they were capable of in January.

"The men led sedentary lives, and took no more exercise than before the experiment began. During the first half the rules of the experiment were thorough mastication of food, with the attention centered on the taste and enjoyment of the food, not on the mere mechanical act of mastication, and implicit obedience to the appetite. The men ate nothing which they did not choose of their own free will. Nothing was set before them except what was ordered by them.

"Meats were available three times a day, but it was found that by thorough mastication the men gradually lost their desire for meat, and substituted cereals, fruits and nuts, so that at the end of the first half of the experiment their daily consumption of meat was little more than half of its original amount.

"In June it was found that the men had decreased their consumption of flesh foods to one-sixth of its original amount.'"

* * *

I desired to produce testimonial letters as the best illustration of the value of a light diet in the welfare of the body, so I wrote to my friend Mr. C. C. Haskell and made my desire known to him. He sent me a bundle of letters, from which I have selected the following very convincing statements:

Office of Sydney Stock & Station Journal.

17 Castlereagh Street,
Sydney, N. S. W., Dec. 17, 1906.

Charles Courtney Haskell, Esq.,
Norwich, Conn., U. S. A.

Dear Sir:—Your book on "Perfect Health" has exercised wonderful influence over me, for, having learned the secret, I am now perfectly well, for the first time in many years. I had so many diseases that life was not worth living. I had rheumatic gout, neuritis, lumbago, bad eyes, with dyspepsia thrown in. Life was not worth living. Then came the knowledge that it could all be cured by diet, by right living, and I am healed of all my sicknesses. The whole thing is so simple that I wonder that I never found it out before.

(Signed) R. McMillan, Editor.

James M. Larrabee,
Judge of the Municipal Court,
Gardiner, Me., Jan. 17, 1907.

Charles Courtney Haskell.

My Dear Brother:—It has been my purpose for many days to express gratitude to you, in written words of love, for the unconscious favor you did me on the 19th day of August, 1899, when by a few words of wholesome advice and wise counsel you started me on the road—scientific living—which leads to Health, Happiness and Prosperity.

Then I was obese, having a fifty-five-inch waist measure and weighing 250 lbs.—now I am natural in form with a forty-inch waist measure and weighing 180 lbs. Then I was dyspeptic—suffering constantly from indigestion, palpitation of the heart, and all attendant ills. Now I do not know I have a stomach. Am in perfect health—can run like a boy, and sleep with all the peace and quietude of healthy childhood.

I am happy, healthy, hearty and living—as I have been for nearly eight years—on two meals each week

day and one meal on Sunday, and am more than 73 years young.

Fraternally, your friend and brother,
(Signed) James Morrell Larrabee,
Gardiner, Me.

1100 7th Street, S.,
Minneapolis, Minn., Aug. 30, 1906.

Mr. Chas. C. Haskell.

Dear Friend:—I am 64 past. Five years ago last July I was stricken with paralysis of my entire right side. The only voluntary movement possible was a very slight one of the fingers. Characteristic drooping of corner of mouth and eyelid. Mind at least half gone. I weighed about 230. Very healthy and active. No bad habits. No tobacco. Strictly temperate. For a few weeks preceding the stroke I had been working very hard both physically and mentally.

I know of no other cause, remote or immediate, except eating too much. I immediately improved to a certain condition where I remained until 14 months after being stricken. At this time I was incapable of exertion, mental or physical, to any extent. I had tried osteopathy, electricity, and homeopathic treatment to little purpose. I could "get about," but I was never sure of myself. My memory was greatly impaired and my vision dull. My right extremities felt the prickling, unpleasant sensation, peculiar I presume to paralytic convalescents. I slept nearly two days at a time almost, without waking.

I weighed 228 lbs. at the beginning of my fast, which was total for 40 days; a small allowance of light food for three days; total fast again to the 50th day. No hunger after the third day, until the 40th day, great distress from elimination by way of the mouth, pores of the skin, and bowels, which continued to near the 40th day. Great masses of feces passed, offensive to an almost unbearable degree, until very near the end. Perspiration also very offensive; but it was the

mouth!! I shall never forget the all-but unendurable filth passing upward. Slept well nearly every night. Until the last week went for osteopathic treatment every day, by street car.

At the close of my fast I weighed 174; my complexion was clear; without pain anywhere; mind and vision clear; sleep normal; memory excellent—in fact, I was well, thank God, and I have not had a sick day since. I am working every day except Sunday. My employment is of a sedentary nature, but I exercise considerably in the open air (bicycle), and am in excellent condition generally for a man of my years. Three times since my long fast I have been dissatisfied with my digestion, though not sick, and have fasted with excellent results a week at a time.

Now, my dear sir, if you can make use of my experience for the good of others you are very welcome to do so, and if there is any point not given or any point interesting to you that I have not made entirely clear, I would be happy to answer any questions.

Above all, and over all, I attribute all healing to our Heavenly Father, to whom be glory and thanksgiving for ever and ever.

Yours for Sound Bodies,
Geo. E. Davis.

To Miss V. Gobeille, Montreal.

It is with most heartfelt gratitude that I take this opportunity of certifying to the correctness of the title page of your book, "How to Get Well and How to Keep Well." You will recollect how I came to you on September 12th, 1903, with the most virulent case of cancer. In fact, four of them, as I found out afterwards.

After examination by some of the best physicians in Montreal I was given up as incurable, then pardon me if I had many misgivings as to the success of your treatment of that dread disease. But now, after a course of twelve months, I can truly say, I am cured,

something which appeared an impossibility. I hastened to add my name to the many who have already given testimony to the kindness mingled with firmness and ultimate success of your treatment, if carried out according to your instructions.

The cancers have been killed and the parts completely destroyed, and have left me so that I feel today that I am a new woman and I can no longer refrain from thanking you and bearing witness to the efficacy of your particular mode of treatment.

(Signed) Mrs. Sarah Kirkpatrick,
160, Grand Trunk Street,
Montreal, P. Q.

Kirksville, Mo., May 7, 1906.

C. C. Haskell & Co., Norwich, Conn.

Gentlemen:—I am mailing you a photo of Mr. H. M. Frost, who has just completed a fast of thirty-four days, beginning March 28th and ending May 1st, during which time I was in constant attendance and know for a certainty that he did not eat a single bite of food.

Mr. Frost had been troubled with gastro-intestinal disturbances for years and had frequently received great benefit from fasting for two days, and did not intend to go longer this time but at the end of two days, his tongue clearly indicated such a morbid condition of the stomach that he decided to continue, believing all the time that the tongue would become clean and natural hunger return in a few days, but the condition continued. He had the courage to wait till nature could restore normal function to the diseased organs and was rewarded at last by seeing his tongue clean, and also with a return of natural hunger, not accompanied by headache and other unpleasant symptoms so common as a result of a short fast, where the system is badly deranged.

For the first seven days, Mr. Frost was up most of the time but had an abnormal appetite, which he

controlled with difficulty. After that time, for ten days, he was so weak he remained in bed most of the time, but had very little desire to eat. After that he gained strength and was able to sit up, write letters, read and walk up and down stairs daily. On the last day of the fast, he walked more than two miles, had his picture taken, was up all day and suffered scarcely no fatigue.

In addition to the troubles named Mr. Frost had some cardiac disturbances also. His pulse was 75 and 85 and the heart would frequently skip beats. During the fast the pulse was 54 and 68 and during my frequent tests, did not skip a single beat. Since his return to eating his pulse is 70, which is normal.

Believing that most any case or disease of the alimentary tract can be cured by fasting and with a desire to benefit humanity, I give you these facts and you are at liberty to use them in any way you see proper.

Sincerely yours,
G. A. Gamble, D. O.

West Brattleboro, Vt., March 6, 1906.

My Dear Mr. Haskell:—After nearly ten years of a practical test of the virtue of True Scientific Living, I bear my grateful testimony to the value of the principle as taught by Dr. Dewey in his book by that title. But even with this book in my hand I should have failed in my attempted struggle for recovery to health, but for the fine stimulus gained from your own book, "Perfect Health—How to Get it and How to Keep It"—which is a boon to afflicted humanity the world over.

Having learned this true way of living, I would not go back to the old style of three hearty meals each day for any fortune which the world might offer.

Bereavement, nervous prostration, and obesity with its train of attendant ills had left me in a depth of despair and discouragement into which no ray of

hope could penetrate, and no effort of faith could cheer. A fast of twelve days brought the dawn of a better day, and as a result, a steady improvement in physical health and as an inevitable consequence, a renewed and quickened spiritual life.

Once again in this tenth year of a growing experience of the blessedness of this Gospel of a new life for the suffering, I was driven into a second fast, which lasted fifteen days before the natural hunger came.

Surely I have proved the wisdom, safety and benefit of fasting as a cure for the ills of the flesh, and am able to certify that right living is the true "Fountain of Perpetual Youth."

With a strong desire that many others may experience a like freedom from disease, I remain,

Sincerely and gratefully yours,

Susan E. Clark.

Miss Clark is President of the State Federation of Women's Clubs of Vermont.

C. C. H.

It is not the object of this treatise on diet to lay down a hard and fast rule for anyone. Fasting will have a positive good effect on certain natures and an effect just as positively harmful on others. But we should not denounce any method because there are exceptions to its rules.

The following experience of C. S. Carr, M. D., merely shows a case which is an exception to the general rule of good which follows wise fasting.

"THE FAST CURE."

"For several years I have been acquainted with a young fellow who has the notion that he ought to fast two or three times a year. At first he was content to fast for six or eight days only. Then he extended it to

twelve days and afterwards to twenty, and his last fast was twenty-five days.

"He visits me frequently at my office. I suppose he selected my office for his visitations, from the fact that I have been writing on the subject of dietetics and physical culture for several years.

"At the end of one of his fasts he will come to me haggard, lean, eyes sunken, skin sallow, tongue coated, breath fetid, voice weak and husky, hands trembling, and his skin covered with a cold, sticky sweat, and yet he insists that he never felt better in his life. It was perhaps three months ago that he came to me looking well. I had never seen him in such good flesh. His eye was steady and clear, his skin in a normal condition. I complimented him on his physical condition. He seemed to take no pride whatever in my compliments. He was about to begin another fast, longer than ever before. I spent considerable time trying to dissuade him from his resolve. His reasons for so doing were vague and inconsistent. I supposed I had overcome his reasons for attempting another fast and gave myself credit for having done a pretty good work.

"About a week ago I was hastily summoned to the rooms of this young man. I found him sitting up in a chair gasping for breath, scarcely able to speak loud enough to be heard. He was as emaciated as any patient I have ever seen in the last stages of consumption. His legs were simply bones. He could scarcely stand at all. He had fasted twenty-five days, and had just begun to take food, breaking his fast with a piece of cold watermelon. From one hundred and forty pounds he had fallen away to ninety-six pounds. There was no use scolding him, he was in too pitiful a condition for that. There was no use arguing with him, for he was now willing to do the right thing. I had him sent to a hospital, where he is at present. Up to date he has made no improvement, altho he has been a week under the best nurses and nourished with

all skill and judgment possible. He walks like one with locomotor ataxia. He is not capable of any connected thought.

"To go without a single meal, or to go without food for a single day, for most people would be only a slight indisposition, and perhaps do no harm, but in my opinion the proper way to fast is to apply a little self-restraint to each meal. Eat only a few things at one time, eat about half as much as you desire. Select coarser foods and avoid highly concentrated and nutritious foods. Fast a little every day. A good ripe apple for supper and nothing more is the best sort of fast. People who practice the no-breakfast plan, I believe, would be a great deal better off if they would substitute for the breakfast an orange or a glass of milk.

* * *

"**'STARVE AND BE A SAMPSON.'** That is the first line of an illustrated article in a recent number of the New York World, wherein are described the wonderful feats of Gilman Low who 'lifted 1,000,000 pounds in thirty-five minutes.' When he finds a car track obstructed by a disabled auto, Gilman Low lifts the 1,500 touring car out of the way as easily as you or I might a baby wagon.

"Gilman Low has broken all sorts of athletic records, but on no accepted principles of training. Once before, after using conventional methods, three meals a day, with meat, etc., he attempted that 1,000,000-pound lift, which consisted in getting under a 1,000-pound weight and raising it on his back 1,000 times in half an hour. That time he raised it 500 times in twenty-five minutes and had to quit.

"This time he trained for the feat by living five weeks on one meal a day, consisting of three eggs, half a loaf of whole wheat bread and raw fruit, nuts or cereals, with one glass of milk taken afterward. During the day he drank plenty of cool distilled water. Twice during the period he ate meat, but found it

detrimental and ceased using it. The last three weeks he ate but four meals a week of the foods before mentioned. At 10 a. m. of the day the lift was made he ate six eggs and plenty of bread.

"During the eight weeks of training his exercise consisted principally of walking and deep breathing, combined with light gymnastics, and he kept out of doors as much as possible, being a firm believer in the benefits of fresh air and sunshine.

"His 1,000,000-pound lifting was performed before a medical examiner and many witnesses. When he had lifted the 1,000 pound weight 800 times his pulse registered only eighty-five, an increase of thirteen beats, showing a wonderful condition of heart and circulation. During the first one hundred lifts Low's arms were folded across his chest. After that his hands rested on a heavy bench and he lifted with arms, legs and back, increasing speed as he neared the close of his feat.

"It cost Gilman Low exactly five and three-fourths pounds in the half-hour of lifting. And he prepared for it by living eight weeks on forty-seven meals, an average of one meal in over one and one-fifth days. And at only two of these meals he ate meat, finding afterwards that it interfered with his work.

"How much more can Gilman Low do by eliminating a few more meals? He has already performed wonders after seven to fifteen day fasts. During the physical culture show he fasted seven days and then with the back lift raised 2,000 pounds twenty-two times in nineteen seconds. What next?"

—Nautilus.

SALT AND BRIGHT'S DISEASE.

By J. H. Kellogg, M.D.

Salt is almost universally used in civilized countries. It is generally regarded as a really important article of diet, and most works on dietetics class chlo-

ride of sodium, or salt, as one of the essential elements of food. But it is getting to be a question among scientific men today whether or not salt is necessary.

I recollect reading some thirty years ago in a medical journal a statement by a doctor who was himself subject to rheumatism. He said, "I have been suffering from rheumatism more or less for fifteen or twenty years, and I have noticed that whenever I eat an extra quantity of salt, I am liable to a new attack." This he considered evidence that salt was the cause of rheumatism, and thought it worth while to make a record of it.

A few years ago a French physician published a very interesting and remarkable record of observations that he had made. He had a patient suffering from Bright's disease, and upon looking into his case found that there was a very small excretion of chloride of sodium. Ordinarily there is passed out thru the kidneys and thru the skin as much chloride of sodium as we take in our food. The amount taken in with the food varies from a fraction of an ounce to an ounce, some people using as much as an ounce of salt in a day. The patient was in that dropsical condition peculiar to this disease in its advanced stage. It occurred to the physician that as the patient was eliminating very little salt, it might be possible that salt was accumulating in his tissues, and that the water was accumulating in the tissues to dissolve the salt. So he determined to eliminate from the patient's diet all the salt except that naturally found in foods. He placed the patient on a dehydrochlorinated diet, and the dropsy disappeared entirely in three days. Thinking that this might be an accident, the doctor permitted the patient to return to the use of salt, and in three days the dropsy had returned. Salt was withdrawn again and the dropsy disappeared; replaced again, and the

dropsy returned. This was repeated seven times, and each time with the same result.

This experiment led to some very extensive researches and investigations upon this question. Experiments have been made upon animals in which Bright's disease has been reduced artificially, and the result has been the demonstration beyond any possible question that the dropsy of Bright's disease of the kidneys and certain forms of heart disease is due to the use of chloride of sodium—common salt. The salt accumulates in the tissues, and the person gets into the condition of salted beef. The tissues become saturated with the salt, which soaks up the water from the blood, the water accumulating in the tissues more and more until dropsy appears.

This explains how it is that persons suffering from Bright's disease are often so rapidly cured by a milk diet. There is little or no salt in milk, and on this saltless diet the patient very rapidly recovers; the kidneys are relieved of the extra work which has been required of them, the tissues are relieved, the salt is rinsed out of the body, and hence the edema disappears.

This solution of the cause of dropsy in Bright's disease often renders the cure very simple. Now, the question arises, if chloride of sodium does so much harm in Bright's disease, if it is such a poison to the body that it will produce dropsy in a case where the kidneys are somewhat crippled, then is it not possible that chloride of sodium is an unnecessary addition to our dietary, and is doing a vast amount of mischief all the time in the quantities in which we use it? I met a woman recently who had incipient Bright's disease, and I said to her, "You must discontinue the use of salt in your dietary." "Drop out salt?" said she. "Why, I use a great deal of salt." Possibly that is the cause of the disease. Those causes which are most universal in their operation are the very ones we are most apt to overlook.

The uncivilized North American Indians did not eat salt. A gentleman whose occupation was that of an Indian trader, upon one occasion mentioned that when he was starting out on a trading expedition, he always put into his saddle-bag a supply of two things—tomfulla and common salt. (Tomfulla is corn that has been roasted, parched, then pounded fine in a large wooden mortar made by hollowing the stump of a tree by burning.) When he came to a little stream, he could mix the parched corn with water and a little salt, and he was provided with all he needed to eat during his long trip. He stated that he lived for weeks and weeks on nothing but tomfulla, water, and salt. "But," I asked, "why did you carry salt with you?" "Because," he answered, "I knew I could not get any from the Indians. The Indians eat their tomfulla without salt." The Indians of the western plains ate no more salt than do the cattle of the same plains.

The idea that cattle require salt is without any foundation. Feeding salt to domestic animals is simply a custom. Cattle have been educated to use salt.

An English gentleman, on his second visit to this country, said to me, "Doctor, I used to think you were a crank on the salt question, but I have made up my mind you may be right. A brother of mine living in England is a cattle raiser. In his country and on his farm there are raised the very finest cattle in England; they take prizes over all others, and in that particular county the farmers have from time immemorial raised their cattle without salt."

This does not agree at all with the experiments reported by a French physiologist many years ago. He took a number of calves, and gave some of them salt, while he withheld it from the others. The hair of the latter became very rough, their skin was hide-bound, they were scrawny, miserable, wretched. This, he said, proved that salt is necessary. But those calves were accustomed to salt, and when deprived of

it they lost their appetite, their digestion failed, and various other inconveniences arose.

The people who live up on the plains of northern Siberia never eat salt under any circumstances. They take their barley gruel and dried reindeer without salt. The natives of various islands of the sea, who have never been taught to eat salt, get along well without it. The natives of central Africa have from the very earliest times lived without salt. The writer tried the experiment of living absolutely without salt for three years, and got along first rate.

Professor Bunge, one of the most eminent physiologic chemists in the world, of the great Swiss University at Basle, says the amount of salt required per diem is about a gram and a half to two grams—twenty to thirty grains—but that the amount of salt eaten by the average man is four or five times that. If we require only twenty grains, what becomes of the extra quantity taken? It must all be carried out through the kidneys and through the skin; and the extra labor imposed upon these excretory organs wears them out prematurely. Are there not thousands of people wearing out their lives, bringing themselves down prematurely to a point where Bright's disease will prey upon them, where arteriosclerosis (hardening of the arteries) will be induced because of the accumulation of tissue poisons within the body? Are there not thousands dying from the excessive use of salt? There is no doubt of it. A very little salt may be used without any special detriment to health, but the use of salt in food in such quantities that the flavor of it can be distinctly tasted, is certainly harmful. The natural salts are particularly abundant in vegetable foods, hence these require the least seasoning with salt, although in general they are the ones most commonly treated to an overabundance of it. A well-baked potato is perfectly palatable without salt if one has become accustomed to its flavor.

A parsnip, a turnip, a carrot, spinach, or anything else of like nature requires no salt, because these foods already have a larger amount of salts than any other kind of food.

KNOW THYSELF.

Become conscious of your deficiencies that you may restore the weaker parts of your nature to strength and thus become a more perfectly developed being. Learn the names of all your faculties and how they work, so that you may properly develop and control them.

The science of Phrenology is the most useful study in the world because it explains the workings of the human mind. You can best operate a machine when you understand the workings of all its parts.

Phrenology should be understood by every teacher, physician and psychologist, by everyone who would know how to direct minds in the way of health or knowledge. The psychologists who have scoffed at and derided phrenology are gradually realizing its scientific basis and some of them are appropriating—without credit—its principles in teaching the principles of mental activity. All who deride the study of phrenology or physiognomy, whether they be materialists or advanced thinkers, do so thru ignorance of its vast value as an educating and corrective agency. The works of O. S. Fowler are an encyclopedia of practical knowledge. I find therein many of the principles of mental healing and dietary science which are attracting so much attention at the present time. Fowler's Self Instructor will give the beginner a large view of the principles of this science.

In the foregoing lessons I have shown how to conserve the vital fluid and draw its essence and force

upward as food for the brain and strength for the growing mind; now I shall explain how to exercise the faculties so that they will use the conserved vitality in building a stronger, nobler and more brilliant mind. The affirmations or suggestions given herewith will direct the attention to each faculty and cause the blood to foster its growth. The affirmations should cause the student to see the value of each faculty and inspire him to think and act so as to enliven and bring the faculties into harmony with the soul, that it may use them all as the strings of its mental instrument thru which to sound forth divine qualities.

After repeating the affirmations for a faculty let the thought dwell upon them for a time, desiring its growth and expecting the soul to breathe into it the joyous life of the Spirit.

Choose the affirmations or denials which appeal to your need. If any faculty is too active it should be restrained by denial.

These treatments will affect the subjective side of each faculty, objective activity or restraint should be practiced also. For instance, develop the feeling of benevolence in the silence and then act it out in every day life that the soul may find free expression.

Meditation on the qualities or attributes of a faculty will greatly strengthen the desire for its perfect expression.

Sensitive natures cannot focus the thought upon the brain without causing disturbing vibrations, so I advise that the quality of a faculty be considered more than the locality.

Affirming the quality and possession of a talent will stimulate its growth.

CONSCIENTIOUSNESS, THE HEART OF CHARACTER.

I am conscientious.

I feel the moral principle of right, truth, integrity and honor ingrained in my nature. I love justice and truth above material riches. I desire moral purity and excellence of character. I have a clear perception of right and wrong. I do my duty. I fulfill my promises and obligations. I keep my agreements.

I sound the depth of my nature and find that all my motives are honest and sincere. I find great satisfaction in being governed by the moral principle of truth and conscientiousness. I have the courage of my convictions and I will do right whatever befalls.

I am honest and truthful from the pure motive of conscientiousness and not because it pays or is good policy.

I inspire confidence because I am sincere.

I am not severe and censorious because others do not live up to my standard of right. I do not enthrone myself as a judge of mortals and condemn all who do not live up to my principles. I will cultivate a lenient, forbearing, forgiving spirit that conscientiousness may not make me severely critical of the faults and failings of others. I will not trouble myself about the wrong-doing of others but will seek the good in the dross.

I am not conscience-stricken or subject to feelings of guilt or unworthiness.

I do not create disturbances among children, friends, or neighbors by magnifying faults or chiding about trifles.

I can do more good by quiet and serene faithful-

ness to my ideals than by becoming indignant at injustice and denouncing wrong-doers.

I will not allow myself to become a querulous grumbler or a rabid reformer.

I know that good, truth and right are immortal principles in man which no amount of ignorance can overcome, therefore I will not fear for the salvation of any but trust all to the care of Omnipotence. I know that justice has eternity in which to work out its problem and all will be adjusted to the satisfaction of God and man in the end.

HOPE, THE ANGEL OF PROMISE.

I do not indulge in regret for anything of the past. I will not let despondency enter to impair my appetite, diminish physical functions or enfeeble my intellect. Every function of my mind and body is stimulated by my joyous expectancy of good. I enjoy all my pleasure twice, in anticipation and in fruition.

Gloomy forebodings cannot blight my pleasure in the present or my anticipation of the future.

My nerves cannot cause me to be discouraged or despondent.

I will not allow hope to sway my mind to the degree that I become visionary or speculative. I will hold hope subject to the cool judgment of intellect. Prudence restrains me from losing a certainty in grasping for uncertainty. I make haste slowly. Caution guards me from entering into chimerical projects. The magnifying influence of hope cannot sway my good judgment.

I hope for success and happiness.

I have unbounded expectation because I realize that life is unlimited. My "castles in the air" are

built on strong foundations of faith. I enjoy my anticipations as much as my possessions.

I contemplate with pleasure all the bright features of future possibilities. I never despair because I hope for good at the next turn in the road.

I arise above present troubles by hoping for and expecting better things in the future.

I will never give up the ship, but struggle manfully through all difficulties. I am equal to and can overcome all difficulties.

I banish care and live in perpetual youthfulness of spirit. I see only the happy side of life and the dark pictures of fear cannot engage my attention.

SPIRITUALITY, THE LIGHT OF IMMORTALITY.

The light of my soul is vitalizing my faith and awakening my interior perception to truth.

My soul, the "light within," can give me the consciousness of my immortal being. Through the quickened spiritual faculty I can learn to know higher truths than the senses perceive and be led into the way of all truth.

Through my faculty of spiritual insight I expect to be led by Omniscience. I can feel by intuition what is right and best. I expect to be forewarned of danger and led by spiritual monition into the right way.

I will cultivate this connecting link with my soul nature by meditating on God, Christ, the angels and the divine truths that exalt the mind into the celestial state of consciousness.

This faculty enables me to understand the facts of clairvoyance, the spirit of prophecy, the reality of spiritual existence and all the phenomena of the immaterial world.

Through this faculty my mind can realize the exalted joy of communion with Divinity. I will cultivate this faculty by faith and prayer. I will meditate upon the reality of the guardian angels that God gives to inspire with wisdom. I will give time to meditation during which I will close the door to terrestrial things and open the windows of my soul to the celestial world that it may enter into the Spirit of God and feast on His love. I will contemplate His character as exhibited in the Christ and attune my feelings to the holy joys of heaven.

I long for purity and moral perfection.

I will seek the quietness of nature and commune with God under the open canopy of heaven, holding my spirit receptive to the magic spell of forest and field that quiets the mortal propensities and inspires the soul with spiritual longings and emotions. These seasons of quiet communion with the Father of my spirit are most profitable to my spiritual nature because in no other way can the soul be fed and strengthened for its work on the physical plane. Only by giving time to this most important work of unfolding the soul can I expect to live in serenity and health and fulfill to perfection the work of my soul. I will subordinate all pleasures and duties to that spiritualization of my faculties through which alone my soul can do the work it entered into physical life to fulfill. I will keep in mind the truth that this world is but a training school for that endless experience I shall have in the world celestial and all things must subserve that end that I may do the will of God.

While cultivating the spiritual I will not forget the relative value and place of all the natural functions. I will balance my impressions and intuitions

with a developed reason so as not to become credulous and superstitious. I will not allow myself to become extravagant or fanatical in expression or action. The development of the spiritual side of my mind will go hand in hand with that of the practical so that my progression will be orderly, harmonious and symmetrical. Cool judgment will walk with deep soul ardor that grace and truth may be expressed through my character.

O God, my Father, teach me how to pray. Let me feel the fervor of Thy Spirit burning in my soul. Spiritualize all my faculties and sanctify them for Thy service. Help me to realize that all experiences are refining agencies and means of spiritual development. I would do all things, even the lowliest duties, to Thy glory as Thy servant, exercising all my mental powers to the utmost but leaving the care and responsibility with Thee. My duty is but to sow the seed and cultivate the earth-mind, with Thee I leave the fruitage and fulfillment of life's hopes, knowing that in the eternity of my being all will be fulfilled according to the greatness of Thy goodness and wisdom.

While cultivating the spiritual I will not forget the relative value and place of all the natural things. I will balance my impressions and intuitions against that and that I may do the will of God.

OPEN

“The Doors of Life”

and really live. Much of the depression and consequent physical illness, says the author of this new book, is the result of MONOTONY. *Life runs in a rut. The same tasks come to hand each day. Only a few faculties of the mind are called into use and they are exercised to death.*

Anything which will turn the blood into new channels and arouse brain-cells that have been inactive will greatly enliven your life, be it:

NEW DIET, stimulating your appetite.

NEW POSITION, enabling you to earn more.

NEW BENEVOLENCE exciting sympathy.

NEW SCENERY to refresh your faculties.

NEW FRIENDS to stir your social life.

NEW EXERCISE to quicken your muscles.

NEW SCIENCE to stimulate your intellect.

NEW PHILOSOPHY OF LIFE and religion to satisfy the higher faculties—hope—spirituality—and veneration.

ALL THESE “DOORS OF LIFE,” if only opened by you, will surely bring physical and spiritual refreshment, and you will never want for novelty and entertainment.

How to exercise your own brain resources so as to do away with much of the monotony and drudgery of life and enjoy a larger life, is the object of Walter De Voe's new book **“The Doors of Life”** just published. 12mo., cloth, \$1.00 net; by mail, \$1.08.

Vita Publishing Co.

5606 DREXEL AVE.

CHICAGO, ILL.